AND

THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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INTRODUCTORY OBSERVATIONS.

AS the primary object of the publication we are now commencing is the happiness of its readers, it shall be our endeavor to persuade them, of what we are most fully convinced ourselves, that all real felicity is to be found in virtue, and in that alone. For this purpose, as an introduction to the work, an humble attempt will be made to describe the pleasures of true religion; in doing which, we have reason, Scripture, and experience for our guide; for, reason alone will convince us, that the *best* life is the *happiest* life; or that to be *good* is to be *happy*. Hence the heathens, who were without the light of revelation, recommended a life of virtue and goodness, and particularly described the pleasures thereof. There are many beautiful thoughts of this kind in the writings of Seneca, as well as in others of the heathen writers. And the word of the Lord, in numberless places, always represents the pleasing, happy state of the religious man. David says, "a day in the courts of the Lord is better than a thousand elsewhere. That he had rather be a door-keeper in the house of God, than dwell in the tents of wickedness." "Be glad in the Lord and rejoice, ye righteous, and shout for joy all ye that are upright in heart." Psa. xxxii. 11. "Happy is that people that is in such a case; yea, happy is

that people whose God is the Lord." Psa. cxliv. 15. "And the ransomed of the Lord shall return, and come to Zion, with *songs*, and *everlasting joy* upon their heads; they shall obtain *joy and gladness*, and *sorrow and sighing* shall flee away." Isa. xxxv. 10.

In such language as this, the holy Word describes the happiness and pleasure of the truly religious man. His internal state is described as a state of *peace*, *quietness*, *tranquillity*. And why? Because he is no longer under the influence of infernal spirits, nor subject to self-will, lust, pride, unruly passions, envy, hatred, love of the world, &c. but all his understanding is directed by truth; his affections influenced by love; he is humble, meek, lowly minded; he is contented and resigned; he is in association with angels of heaven; has conjunction with the Lord himself; and is no longer under the love, the power, or practice of what is evil. He feels an inward and inexpressible pleasure in obedience to divine laws; in being sober, just, faithful, charitable, and holy. These virtues bring their own reward along with them, and a consciousness of the *divine approbation* affords more solid satisfaction and joy than ten thousand worlds can give. And as the internal state of the religious man is a pleasurable one, so is his external. The good man is *cheerful*, *lively*, and *animated*; he does not hang down his head like a bulrush; nor does *melancholy* sit on his brow; he is neither foolishly cheerful on the one hand, nor mopish and sullen on the other; but he is *placid*, *serene*, and *happy*. You may read the heaven that is in his soul in his words, his looks, his deportment and conduct. You can hardly be in his company but you feel the influx of *peace* and *pleasure* from his *sphere*.

As a *member of society*, the good man diffuses happiness all around him; he is happy himself, and he longs to make others the same; he is a good citizen, ever seeking the good of his country, and a good neighbor; he laments to see any one miserable, and does all that he can to alleviate the distresses of all; he is not like the man of the world, who wishes to engross all happiness and pleasure to himself; no, his desire is to communicate bliss to others, and the *more* he can do that, the more exquisite is his own joy; he loves his neighbor as he loves himself, and this is the *proof* he gives of that love; namely, a continual endeavor to make his neighbor *as happy as himself*. Indeed, it is from *this love*, this *pure charity*, that heaven is what it is. There *all* is love, and *each one* is happy in contributing to the happiness *of the whole*.

Again, if we consider him as the *head of a family*, as *parent* or *governor*; his house is a *mansion of peace*, the residence of *pleasure and joy*; quarrels, strife, confusion, and disorder are known not in his dwelling; but *peace*, *order*, and *love*, abide in his house; his own example, instruction, and conduct, inspire his whole family with the love of religion and virtue; and all that are around him call him *blessed*.

Further, consider the religious man as to his *fears*, his *hopes*, and his *prospects*; and how different here from the ungodly man! He fears God. But how? With the fear of a child. That is, he so fears him, as not willingly to *offend*. All his care is to obey and serve his God. He knows that all his happiness, peace, and pleasure, are alone from God, his father and friend; and gratitude impels him to do his will. But he neither fears death, judgment, nor eternity; these he can contemplate with *composure*, with *pleasure*, yea, with nameless *rapture*. He knows he *dies* but *to live*; shall stand in judgment, to be *rewarded*; and eternity will crown all his joys. His hopes and expectations are founded upon the unalterable word and promise of the Lord his God. They support him under every conflict and trouble of life; he knows they cannot fail him, because God is true and faithful. Therefore, as the apostle says, "Hope is an anchor to the soul, both *sure* and *steadfast*."

Such is the *hope* of the religious man; and how great must be the consolations derived from it! And as to his *prospects*, how noble, how exalted are they all! In this world he neither wishes for honor, wealth nor possessions; with what Providence has given him he is contented. But in the next world, he expects "what eye hath not seen, nor ear heard; yea, what has never entered into the heart of man to conceive." He knows that "in the presence of God is *fulness* of joy, and at his right hand there are *pleasures for ever more*." There is hardly a page in the Bible but what raises his expectation, and fills him with joy; the more he contemplates the eternal state, the more is his soul elated with rapture and bliss. And could we follow the truly religious man into the eternal world; could we behold him in that celestial state just as he is; could we view his internal and external life; we should see him stand a pure, spotless form of love and charity; all within the mind, *heaven*, *peace*, *tranquillity*, and *joy*. We should see him in the *presence* of his beloved Lord God and Saviour; surrounded with angelic forms of love, excellence and beauty; associated with

them, partaking of their felicity, uniting with them in all the infinitely delightful exercises of that kingdom; dwelling in a mansion erected by the hand of omnipotence and wisdom; and ten thousand times ten thousand internal and external pleasures perpetually awaiting him, in continual and everlasting succession. In short, we should behold him fully and eternally delivered from all evil, pain, sorrow, and death, and everlastingly in the possession of all *good*, *rest*, *joy*, *peace*, *life*, and *pleasure*.

But here *all human language fails*; no tongue can tell, no pencil paint, no heart conceive *those joys*. However, *glorious*, *great*, and *infinite* as they are, they are not *too glorious*, *too great*, or *too lasting*, for God to give. He hath promised them, and reserved them for every good man and woman, and he will give them to all who are such. Millions of millions are now in the possession of them; thousands, and perhaps tens of thousands, constantly entering into possession; and in a very few years, or days, our readers and ourselves will possess them likewise, if we live a truly religious life.

Now, Christian reader, say what you think of religion; is not the yoke of Jesus easy, and his burden light? *Love him*, *love your neighbor*, *keep the commandments of your God*. There is your whole duty; this is all the yoke and burden. Is it not a light one, especially, when you consider what unspeakable pleasures attend such a life? While the man of no religion is perpetually unhappy, destitute of peace, joy, or true pleasure; living in trouble, dying in pain, and sinking in wo; the man of real religion is happy here, cheerful through life; he dies in hope, and rises to a glorious immortality.

Surely, then, we shall all take the advice of our adorable and merciful Lord. He says, "take my yoke upon you and learn of me; for I am meek and lowly, and ye shall find rest unto your souls." If we have *not* obeyed this injunction, let us do it now; and if we *have*, let us continue in the service of the Lord: and by scripture and experience make ourselves acquainted with the true pleasures of a religious life. We assert, with confidence, that such a life only can make us truly happy; and therefore hope to be all united, and with our heart and mind engage in it. Not forgetting that true religion makes us good citizens, good members of society, good neighbors, as well as happy in our own souls. If we abstain from that which is evil, and do that which is good, we must be *useful* in life to all, according to our ability. And the more we are so, the more pleasure shall we feel in our own minds.

Let us daily labor to get free of every evil of heart and life, (for that alone is the cause of all misery) and diligently pursue the path of goodness, faith, and love; that we may be filled with the joys and happiness of heaven. And in a very little time we shall find our regeneration completed; be called away into the eternal world; behold the Lord Jesus our God, whom we have loved and obeyed; mingle with the angels of heaven; enter our mansions of peace and rest; partake the nameless felicities of that blessed world; and enjoy the rewards and pleasures thereof, which our God hath promised, (and will then give) through the boundless ages of a happy and joyful eternity!

Such are the sentiments which this work is intended to inculcate; nor will we forget, while describing the pleasures of Paradise, to point out the path which conducts us to it. Thanks be to our blessed Lord! salvation is *possible* to all men: If we only *co-operate* with him in the work, we shall certainly attain to it. His spirit eternally *acts*, but it is necesssary for man to *re-act;* he is always *operating*, but we must *co-operate*. Salvation, on any other plan, would be destroying that very volition without which we should be utterly incapable of enjoyment, either in this life or the next.

Among the good man's pleasures in his journey through life, those arising from LITERATURE are not the least deserving: they have a right to the second place in his affections. But it is painful for him to seek those flowers in fields abounding with all the poisonous weeds of sensuality and profanity; where he is obliged to be so very cautious in his selection, that the good and useful are often neglected through fear of plucking the noxious and hurtful. Under this impression, the present work was projected, which is intended to unite Religion with Literature, and afford at once a banquet for the Christian and the scholar.

With respect to the choice of a title, we were governed wholly by the character and temper which this Magazine is intended to adopt and ever to wear:

> "In all our strictures placid we *will* be,
> As *Halcyons* brooding on a summer sea."

The rule and guide of our faith was given us by the Prince of Peace; and the promotion of peace among the professors of christianity shall be our constant aim. Contention and discord are as

much opposed to the religion of Jesus, as hell is opposed to Heaven; and we are fondly looking for those *Halcyon* days when they will be banished from earth and confined to their native infernal abodes.

CORRESPONDENCES.

As we are now entering upon a subject to which most of our readers are probably entire strangers, an attempt shall be made to explain its nature, in terms familiar to the most common capacity. It is hoped that it will not be rejected, unexamined, merely because it is *new;* but that every candid Christian, who is searching after truth for truth's sake, will leave no covert unexplored where there is a shadow of a possibility of its being found. We most solemnly assure our readers that they will find this subject possesses an importance worthy their attention, and entreat them to examine it impartially, before they approve or condemn.

In the prospectus of this work, "*The wonderful Science of Correspondences*" holds a conspicuous place, an explanation of which is there promised, and shall here be given. It is there called a *key* to the *internal sense* of the Sacred Scriptures, which it is intimated were written in conformity to it. In confirmation of this, we now assert, and are prepared to prove, that this science is the only one spiritual and infallible rule of interpreting the sacred and inspired volume in all its parts, which renders it truly worthy of a God of infinite love and wisdom to give, and of his rational and beloved offspring, man, to receive; by making it harmonious and consistent throughout the whole, superior to all human compositions whatsoever, by unfolding the mysteries of the Lord's glorification in a supreme sense, and of man's regeneration in a respective sense. So far therefore from assuming to give a fanciful, conjectural, or arbitrary signification to the Holy Word, like the many discordant explications of mistaken commentators, *the Science of Correspondences* is the only fixed rule of Divine analogy and universal application, which only requires to be *understood*, in order to be cordially *received*, and which will have a certain tendency to make all who do receive it, *united* in their judgments concerning the true and genuine sense of the Word of God.

The WORD of God has existed from eternity, and in duration is coeval with God himself. It was first made *visible* in the works of creation, and afterwards transcribed, from that great copy, by the *Science of Correspondences*, and reduced to the form and system in which we now possess it.

This wonderful science was well known to the most ancient Church, viz. [Adam] who, thereby, could converse with their Maker; but its knowledge was gradually lost and forgotten as this Church fell from the celestial state in which it originally stood. It was still however known to a pious few; was handed down and preserved in the family [or church] of Noah, and thereby reserved from the universal deluge of wickedness and ignorance which at that time pervaded the world. It was known to Moses, David, and the prophets; and was thus retained in the Israelitish Church until the time of our Saviour's appearance on earth. The gospels and Apocalypse were also written on the same wonderful plan; and St. Paul particularly alludes to it where he says, "the *visible things* of HIM from the creation of the world are *clearly seen*, being understood by the *things that are made*, even his eternal power and Godhead."

On this subject a learned and celebrated author has observed, that "*Correspondence* was a subject most familiar to the men of the most ancient times, who esteemed it the SCIENCE OF SCIENCES, and cultivated it so universally, that all their books and tracts were written by *Correspondences*. The book of Job, which was a book of the ancient Church, is full of *Correspondences*. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science; all the ancient Churches were Churches representative of spiritual things; their ceremonies, and even their statutes, which were rules for the institution of their worship, consisted of mere *Correspondences*; in like manner every thing in the Israelitish Church, their burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each, were *Correspondences*; so also was the tabernacle, with all things contained in it; and likewise their festivals, as the feast of the unleavened bread, the feast of tabernacles, the feast of the first-fruits; also, the priesthood of Aaron and the Levites, and the garments of their holiness; and besides the things above mentioned, all their statutes and judgments, relating to worship and life, were *Correspondences*. Now, forasmuch as Divine things fix their existence, in outward nature, in *Correspondences*, therefore

THE WORD OF THE LORD was written by mere *Correspondences*; and for the same reason, the Lord, in consequence of speaking from the Divinity, spake by *Correspondences*; for whatever proceedeth from the Divinity, when it comes into outward nature, manifests itself in such outward things as *correspond* with what is Divine, which outward things become then the repositories of Divine things, otherwise called celestial and spiritual, that lie contained within them in a hidden and mysterious manner.

"The men of the most ancient Church, which was before the flood, were of a nature and genius so Heavenly, that they conversed with angels, and they had the power of holding such converse by means of *Correspondences*; consequently, the state of their wisdom was such, that the visible objects of this world suggested, not only natural, but also spiritual thoughts and ideas, whereby they had conjunction with the angels of Heaven. ENOCH, who is spoken of in Genesis 5. 21 to 24, together with others connected with him, collected *Correspondences* from their relation of them, and transmitted the science thereof to posterity, in consequence of which, the *Science of Correspondences* was not only known, but also cultivated in many kingdoms of Asia, particularly in the Land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, in Tyre, Zidon, and Nineveh, and from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the most ancient writers in that country."*

How often is it asked by the careless and profane—"Wherein does the *word* of God differ from the word of man; or wherein does the greatest portion of the Bible differ from a mere human history?" The *Science of Correspondences* answers this question. Every chapter, verse, and word, in the inspired writings, contains a *divine figure*, full of spiritual meaning, and relating to subjects altogether distinct and different from those embraced in the *letter*; and while it gives a history of events which have actually taken place on earth, it gives also, at the same time, a history of things in the spiritual world, or in the soul of man.

* The writings of Homer, and other Greek poets, and the whole heathen mythology, were founded on this perversion of the science we are treating of. The same observation will also apply to the vedas and mythology of the East. We shall, hereafter, have occasion to take notice of many instances in ancient literature that will tend to confirm this assertion; particularly such as Hercules strangling the serpent, cleansing the polluted stables, &c.

The *letter* of the Word of God, may be compared to a beautiful casket; the *spirit* within it, to a precious jewel which this casket contains; and the *Science of Correspondences*, to the *key* which unlocks it. This science is regular, invariable, and immutable as its author. Pious and wise men, in these latter days, have been enabled, by divine assistance, to reduce it to a beautiful embodied system, and it is now published for the benefit of mankind, in the form of a *Dictionary*; in which the several words and sentences contained in the holy pages, are arranged in alphabetical order, and their *internal* or *spiritual* signification affixed to each. The title of this work is as follows: "*A new and comprehensive Dictionary of Correspondences, Representatives, and Significatives, contained in the Word of the Lord; arranged under distinct heads, with proper references; including a full explanation of each Article, or Subject, with the Reason, Cause, and Ground of its Signification. The whole being an Infallible Key to the Internal Sense of the Holy Word, and an Universal System of Evangelical Theology.*"

It is our intention to introduce this Dictionary, by convenient portions, into this Magazine, when our readers will have a fair opportunity of judging of its merit, truth, and utility, and be enabled, with the utmost ease and facility, to unlock the most difficult passage in the inspired writings, and behold the wonderful connexion, consistency, and beauty, contained in its *internal* or *spiritual* sense. In the *letter* there are some appearances of contradiction. Not so in the *spirit*: there may be seen a regular chain or series, the harmony and beauty of which it is impossible to describe: all relating to spiritual things, the internals of the Church in general, and the *regeneration* of the soul of man as an individual.

But, previous to commencing the publication of the *Dictionary*, we shall, by way of introduction to so singular, extensive, and important a work, endeavor to give our readers a clear, just, and comprehensive idea of the *Science of Correspondences*, which it is expressly intended to explain and demonstrate, and according to the laws and rules whereof it is uniformly written. After which, we shall make such observations on the execution and utility of the work, as shall appear best adapted to render the whole as acceptable as possible.

What is meant by *Correspondence* between heavenly and earthly things is scarcely known at this time, and that through various causes; but principally, because man has so far alienated himself

from Heaven by the love of self and the world: and they who give themselves up to these, direct all their views and pursuits to worldly things, as more agreeable to nature and their external senses, without attending to those that are spiritual, and suited to the entertainment of the mind and inner senses; wherefore they reject these, calling them abstruse, and too high for them. But the ancients were otherwise minded, for they accounted the knowledge of *Correspondences* as the most exalted of all sciences, as the fountain from whence they drew their understanding and wisdom; and as to those who were of the Church of God, it was by means hereof that they held communication with Heaven, for the knowledge of *Correspondences* is the knowledge of angels. The most ancient formed their minds by the doctrines and laws of *Correspondence*, and thought according thereto, like the angels, and conversed with them; and hence it was, that the Lord often vouchsafed to appear to them, and give them divine instructions. But this kind of knowledge is so far lost among us at this day, that it is scarcely any longer known by the term *Correspondence* as here used. Nevertheless, without some knowledge of what is meant by *Correspondence*, nothing relating to the spiritual world can clearly be understood, neither concerning its influx into the natural world, nor of the distinction between what is spiritual and what is natural, nor yet any thing with clearness of the spirit of man, called the soul and its operation on the body; nor, lastly, of the state of man after death.

Now the whole natural world *corresponds* to the spiritual world, both in the whole, and likewise in its several parts; and what exists and subsists in the natural from the spiritual, is called *Correspondence;* now the whole natural world exists and subsists from the spiritual, as an effect from its efficient cause: therefore there is a *correspondent* relation between them. By the natural world is meant the whole expanse under the sun, and whatever therein receives light and heat from it, belongs to that world; by the spiritual world is meant Heaven, and all that is therein.

As man is an image both of Heaven and of this world, in the least form, therefore he stands here both in the spiritual and natural world; the things within [those of the mind and spirit] which respect the intellect and will, constitute his spiritual world; but those of the body, which respect his external senses and actions, constitute his natural world: whatsoever therefore in his natural world, [or body, senses, and actions] derives its existence from his spiri-

tual world, [or mind, intellect, and will] that is called *correspondent*.

This doctrine is exemplified in the human countenance; thus, in the face of any one who is not practised in the art of dissimulation, we may read the affections and passions of his mind, as in their type or natural form; hence it is common to say, that the face is the index of the mind, or in other words, the spiritual world of such, or such a one, is conspicuous in his natural world. In like manner, the things of the intellect are represented in the speech; and those of the will, in the gestures and movements of the body: now, all that is thus expressed in the body, whether by the face, speech, or gesture, is called *Correspondence*.

Hence may be understood, what is meant by the internal, and what by the external man, and that the former is called the spiritual, and the latter the natural man; and also, that the one is as distinct from the other as Heaven is from this world; and, moreover, that all that is formed in, or done by the latter, is from the former.

The universal Heaven resembles one man, or is in a human form, and is so called the grand [or greatest] man, from the divine human of the Lord, who is the All in All of Heaven and the Church; and the angelical societies, of which Heaven consists, have accordingly their order and situation like the members, organs and viscera of the human body, so that some of them occupy the place of the head; some that of the breast; others that of the arms, and others also different parts of these; consequently, such societies as are in any particular member there, *correspond* to the like member in man here: as, for example, they who are in the head there *correspond* to the head in man here; they who are in the breast, to the breast; they who are in the arms, to the arms, and so of the rest. It is from this *Correspondence* that man subsists, his subsistence, or continued existence, being from Heaven only.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

Observing in the proposals for your New Magazine, that you intend to furnish its readers with a *key*, whereby they may be enabled to unlock and explain the most difficult, and, apparently, contradictory passages of Scripture, I take the liberty to request an

explanation of Mark xi. 13, 14; where it is said that Jesus cursed the fig-tree for bearing nothing but leaves, although *it was not then the time of figs*. Some commentators, not knowing how to reconcile the conduct of Jesus to common justice, in cursing the fig-tree for not having figs upon it, when it was not the season to expect them, have supposed there may be a mistake in the original, and that the word *not* ought to be omitted; in which case the sense of the passage would run thus; that *Jesus cursed the fig tree, when he came to it, and found nothing but leaves, for it was the time of figs*. But as far as I am able to learn, all the old manuscripts have it according to our common English translation; and after all that has been said by learned men on the subject, I am inclined to believe there must be some hidden meaning in the passage, which has not yet been brought to light. If, gentlemen, you, or any of your correspondents, will be kind enough to favor the public with a better and more satisfactory explication of the above difficult passage of Scripture, I make no doubt but it will prove acceptable to many of your readers, but to none more than

Your humble servant,

AN INQUIRER AFTER TRUTH.

Though an answer to our correspondent, at this time, will somewhat anticipate our design, and interfere a little with the plan laid down for its execution; yet our love of truth irresistibly prompts us to step aside from an arbitrary path, and grant the assistance its votary solicits.

And, first, we beg leave to observe, that a knowledge of the *spiritual* sense of the *word* is, in many cases, absolutely necessary to remove the difficulties that present themselves on reading its literal sense; and perhaps in no instance is its utility more conspicuous than in the passage alluded to by our correspondent: but before the spiritual or internal sense can be clearly seen, it will be proper for the reader to obtain some information respecting the *science of correspondences*, as that is the only true key, which, as it were, unlocks the door between the natural and spiritual part of the holy Scriptures. Indeed, so essentially necessary is it to be well acquainted with that science, that the editors purpose introducing into this Magazine, (besides essays expressly written on the subject) a *New Dictionary of Correspondences*, for the use of their readers; by which means any person of moderate capacity may be enabled to form a general idea of the *spiritual* sense of the sacred writings,

and in many cases gain a competent knowledge, but perhaps in all cases an enlarged view, of the divinity, the sanctity, and astonishing perfection of the *Word* of God.

At present we shall confine ourselves to the passage above mentioned, and in a few words point out its *internal* signification, according to the best light we have received. The text is as follows: "Jesus seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for it was not the time of figs. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever." Mark xi. 13, 14. "And in the morning, as they passed by, they saw the fig-tree dried up from the roots." Verse 20. The principal words in the above passage are thus spiritually defined in the *Dictionary of Correspondences:*

Fig-tree. The Jewish Church, external good, &c.

Afar off. In externals. As "the *word* was God," whatever is mentioned in the word as being *afar off*, must signify *far from God*, or far removed from divine truth and good.

Fig-leaves. Truth from the *literal* sense of the Word. Thus, when the most ancient Church [Adam] clothed themselves with *fig-leaves*, they endeavored to conceal their self-love and pride [the forbidden fruit] under moral truths and external goodness. *To sew fig-leaves* signifies to excuse themselves.

Fruit. Good works which the Lord worketh by man, and which man worketh, of himself, from the Lord.

Time. *State*, or *degree*, of love and faith. In spiritual things there is neither *space* nor *time*, but *states* which correspond thereto.

Morning. The arising of a new Church, or a Church in its infantile *state*.

Seeing a fig-tree afar off, signifies the Jewish Church in mere externals; the fig-tree is the Jewish Church; and afar off, means at a distance from the interior things of the holy *Word*, consequently, in mere externals. *Having leaves*, signifies that they were in possession of the *Word* in its literal sense; leaves denote external truths. *He came, if haply he might find any thing thereon*, signifies an examination of their interiors, to see whether they were principled in charity; fruit on a tree denotes a good life from a holy principle. *And when he came, he found nothing but leaves*, signifies, that on examination it was found they acknowledged divine truth with their lips only, and not in their hearts. *For it was not the time of figs*, signifies that they were in NO STATE of doing good;

time means *state;* figs denote natural good; consequently, by its being *not the time of figs*, is signified that the Jewish Church was *not in a state even of natural good;* and this is the true reason of the curse being passed upon the fig-tree, which represented that nation.* *And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever*, signifies that judgment was executed upon them, and, as a Church, their communication with Heaven was for ever cut off. By the same words we are also given to understand that *the Jews will never be restored again*, as some, for want of knowing the internal sense of the *Word*, have heretofore imagined. *Morning* signifies the commencement of the Christian Church; and the *withering away of the fig-tree*, denotes the destruction of the Jewish Church.

From the above explanation our readers will easily see why the *Word* is so written in the *literal sense*, as in certain places apparently to oppose the principles of truth and justice; viz. that it is for the sake of the *internal sense*, which is in every part thereof, and which, in order to be preserved in its purity and regular connexion, admits of an occasional interruption in the sense of the letter. This, however, will appear more fully in the course of our undertaking, when other passages of the *Word* shall come under consideration. Suffice it for the present to have given our correspondent the explanation he desired, which we trust will afford him some satisfaction, as well as prove interesting to the rest of our readers.

A TREATISE ON THE CREATION OF THE EARTH.

[*Translated from the Latin.*]

1. Taking a solitary walk on a certain day, in a shady grove, in the neighborhood of a city, for the purpose of unbending the mind, I saw the trees stripped of leaves, every way flying about, for autumn was then far advanced, and had shaken off the ornaments of summer. First I grew pensive, and then serious, because I was then mindful of the pleasant scene which that grove had exhibited in its

* That the fig-tree represented the Jewish nation, is evident from this circumstance, namely, that Jesus *answered the fig-tree*, and spake unto it; plainly implying that a conversation was passing between him and the fig-tree, or rather between him and the persons represented by the fig-tree. In the *literal sense*, it may appear strange that the Lord should speak to a tree, and indeed make a *reply* to it, as if the tree had previously spoken to him; but when the

bloom and verdure. The change since that time, though common, had not obliterated its former beauties from my mind; and upon contemplating the present scene, I began to think of the general fluctuations which time undergoes, and said to myself, is it not the same thing with respect to the *times*, as with the seasons? Our life also, and its various ages, differ as much from one time to another, as this grove. Like these trees, we have a spring, and a bloom of life, which, like summer, being past, we perceive ourselves hasten apace to our old age, the image of autumn. Not only the ages of our lives, but likewise the æras and epochas of the world, influencing the political life of society, have their seasons, which, from infantine simplicity, integrity, and innocency, were formerly denominated the golden and silver ages. The iron age is supposed to be at hand; and that in a short time, by a mixture of rust and potter's clay, it will be ready to crumble into atoms.

2. For the ancient wise men, whose minds were abstracted from the body, and so nearer Heaven, studied most intensely to investigate the interior secrets of nature, and in the revolutions of their own times, saw in a plain manner that the best states in society preceded the others, and that in the earliest ages, justice and purity, with their concomitant virtues, governed the world: wherefore they propagated traditions, that their gods had descended from such stars as were appointed to them upon earth, and had dwelt in a friendly intercourse with mankind, in such a manner, that Heaven was brought down upon earth, and poured out its delights in the air and atmosphere, for the solace of mankind. In compliment to these favors, such a time was called the saturnian and saturnalia, or the golden age, in which the earth spontaneously adorned itself with flowers and fruits, and the whole surface was one continued garden, like a paradise, as they represented it. They even contracted the four seasons into one perpetual spring, with gentle zephyrs, which, while they tempted the air, filled the minds of men, at that time, with ravishing delights. Such a grand scene this visible world opened to the ancient wise men! for this reason

passage is considered in its *spiritual sense*, then its native beauty is manifest; for in that sense, the leaves of the tree denote a profession of religion with the mouth: and therefore it is first said, that the tree had nothing but *leaves*, and afterwards that Jesus *answered* and spake to it. Thus the *word* in the letter is, in many parts, so written, as principally to have respect to the *spiritual sense* within it.

no doubt, because they saw, in all its changes or *productions*, as well living as dead, such an order *imprinted for their contemplation*; for there is nothing which has not, in its primary state, its proper spring and bloom, its infancy and innocence; for particular representations are so many images of the general, and generals of particulars, which are classed under them: wherefore the ancient wise men, reasoning from analogy, thus ascribed to the former times a state of spring and infancy, holding the same persuasion concerning the first rise of things. Let us then contemplate the face of this universe, and see, as in *a glass*, its particular contents; and by the assistance of these, let us examine the times and seasons. But this would be a vain inquisition, without the *assistance* and *inspiration* of the Supreme Being, from whom, as the sun of wisdom, and sole fountain of light, all truths, as *rays*, derive their influence upon our understandings. Wherefore, that he would *favor our present undertaking*, we humbly beg his *presence*, and gracious assistance.

3. Our terraqueous globe is every year revolved round the sun, the centre of his universe as this orbit, and marks out its dimensions in her revolution there, by the signs of the zodiac. The time of its revolution, or return to the same point of the circle, is called its year. While it makes this revolution, a little obliquely to the northern signs, and southwardly to those opposite, it is diverted from the plane of the ecliptic; and so in every the least portion of its progression, on all parts of its surface, the sun shines upon it with a different aspect. Hence the four seasons of the year, spring, summer, autumn, and winter. In this its revolution, it is turned about as a wheel round the axis, which runs from pole to pole through the middle of the equator, and by his turning divides the circle at its surface into degrees, which are the days of the year. In each of those days it makes the sun, by its rotation, to rise; from his rise to gain his altitude, and to decline from the meridian; and lastly, to set and disappear. Hence there are in every day again four intervals, or times, viz. morning, noon, evening, and night, with their attendant hours, which measure these times and seasons of the year. The four intervals of the year are represented in the four times of the day, and correspond thereto; the morning to spring, the mid-day to summer, the evening to autumn, and the night to winter.*

* For there are, as was said above in the introduction, general representations exhibited as in a glass, by particulars, and *vice versa*. Thus not only

4. As the terraqueous globe revolves round the sun, its centre; so the moon revolves round the earth, her centre; and in like manner intersects the equator in two opposite points, or nodes, thus obtaining her range through a certain zodiac, by which sometimes one of her poles, sometimes another, being nearer, changes her state and aspect, whereby she enlightens the earth, her centre. The revolutions which she makes, marking out our months, are so many of her years. Thus again there is an image representative of the changes in our earth, in her course; and of the times and seasons depending on it.

[*To be continued.*]

THOUGHTS ON SUBTERRANEOUS FIRES.

By digging a little deep into the earth, a greater degree of cold is felt than on the surface, because the latter is heated by the sun. From thence it is, that the inhabitants of hot countries can preserve ice to cool their drink the whole year. But if they dig fifty or sixty feet deep, the heat increases sensibly; and, if it is a still greater depth, it becomes so close, that it stops respiration, and puts out a candle. It is not easy to determine the cause of this heat. Those who admit that there are concealed fires in every place under the earth, approach, perhaps, the nearest to the truth. But how this fire, so closely confined, can burn; what the substance is that feeds it, or how it can be burned without consuming, is what cannot be determined with certainty. There are phænomena on our globe, which prove the existence of subterraneous fires in a very formidable manner. From time to time there are terrible eruptions of fire. The two most remarkable mountains which produce such

the diversities of days represent themselves in the diversities of years, but also the least minute of a day; for whatever constitutes the aggregate or whole of time in a year's space as a general, must have the smallest interval ranged in its proper place, as one of the particulars constituting it. In like manner, every two hours of every day corresponds to its month; for there are twelve times two hours in every day, as there are twelve months in the year: those in the morning represent the vernal or spring months: those in the afternoon, the summer months: those at night, the autumnal and winter months. For the warmth of spring and heat of summer, correspond to the twelve hours of the day: and the cold and darkness of autumn and winter correspond to those of the night. If we go further, like correspondences occur in their lesser divisions, as the first minutes of every hour with the fourth part of any day, and so on.

are Ætna in Sicily, and Vesuvius in the kingdom of Naples. The accounts given of these two volcanoes are frightful. Sometimes a black vapor only rises out of them; at other times a hollow roaring is heard; all at once it is followed by thunder and lightning, attended by an earthquake. Then the vapor clears up, and becomes luminous. Stones fly with violence, and fall again into the gulph which threw them out. Sometimes these eruptions are so violent, that large pieces of rock are hurled into the air, and turn round as swiftly as a foot-ball. The force of the interior air of these mountains is so prodigious, that, in the last century, pieces of rocks weighing three hundred pounds were thrown into the air, and fell again at the distance of three miles. However, even these eruptions are not the worst; for, at certain times, the vitrified entrails of the earth boil up, and rise, till their formidable foaming runs over at the outside, and flows for the space of several miles through the neighboring fields, where it swallows up every thing in its passage. Then the torrent of fire lasts for several days. One wave rolls over another till it reaches the sea. And even here its violence is such, that it continues to flow some time without being extinguished in the waters of the ocean. Who can think without terror of the disasters which such eruptions occasion? Whole farms and villages, with their fertile plantations, are swallowed up. The meadows are consumed. The olive trees and vines entirely destroyed. We are told, that in one of the eruptions of Ætna, the torrent of burning lava spread itself over fourteen cities; and that the roaring within the mountain was heard at twenty miles distance.

But wherefore these volcanoes, which spread such terror and devastation on the earth? Why has the Lord created them? The existence of those volcanoes cannot be the work of chance; and I ought to conclude, that the Creator has wise reasons for permitting such to be. Besides, even in this, I find the beneficent hand which provides for the welfare of mankind. Whatever mischief these eruptions occasion, it is nothing in comparison of the advantage they are, on the whole, to our globe. The bosom of the earth being full of fire, it was absolutely necessary that there should be volcanoes, because they are the vents by which the force of the dreadful element is broken and weakened. And though the countries where the subterraneous fires collect in greatest quantities, are subject to earthquakes, they would be still more violent, if these volcanoes did not exist. Italy would not be such a fertile country,

if, now and then, the fire which the earth contains had not found a vent in those mountains. And after all, who knows if these frightful phænomena may not produce several other advantages concealed from us, and if the influence of them may not extend over whole the globe? At least, this is enough to convince us, that they contribute to fulfil the designs of our Divine Author, so full of wisdom and goodness.

THE FINE ARTS.

The liberal or polite arts form a distinct class from what are termed *useful* or *mechanic;* the latter being those wherein the *hand* and *body* are more concerned than the *mind;* the former such as depend more on the labor of the *mind* than that of the *hand:* they are the produce of the *imagination;* their essence consists in *expression*, and their end is *pleasure*. Some of the polite arts, indeed, are frequently applied to objects that are useful, or exercised in matters that are instructive; but in these cases, though the groundwork belongs to those sciences which employ the understanding, yet the expression arises from the inventive faculty. It is a picture that is designed by Minerva, to which the muses add the coloring, and the graces the frame. This union, therefore, forms the perfection of the art, according to that sententious and well known precept of Horace: *Omne tulit punctum, qui miscuit utile dulci.**

Under the denomination of polite arts, therefore, are comprehended eloquence, poetry, music, painting, sculpture, graving, architecture, declamation, and dancing; descriptions of which shall be given, in future numbers, under their respective names, the object of present attention being their rise, progress, decline, and revival.

In the early ages of the world, they were but little known. The necessaries of life were to be procured, and to this end the *useful* were alone attended to: but these soon paved the way to the fine arts. Men upon whom the former had bestowed every convenience, turned their thoughts to the latter. Beauty was studied in objects of sight; and men of taste attached themselves to the fine arts,

* "When *usefulness* and *pleasure* join,
Perfection crowns the grand design."

which multiplied their enjoyments, and improved their benevolence. Sculpture and painting made an early figure in Greece; which afforded plenty of beautiful originals to be copied in these imitative arts. Statuary, a more simple imitation than painting, was soon brought to perfection. The statue of Jupiter by Phidias, and of Juno by Polycletes, though the admiration of the world, were executed long before the art of light and shade was known. Apollodorus, and Zeuxi his disciple, who flourished in the 15th Olympiad, were the first who figured in that art. Another cause concurred to advance statuary before painting in Greece, viz. a great demand for statues of the gods. Architecture, as a fine art, made a slow progress. Proportions, upon which its elegance chiefly depends, cannot be accurately ascertained, but by an infinity of trials, in large buildings: a model cannot be relied on: for a large and a small building, even of the same form, require different proportions.

From the fine arts mentioned, we proceed to literary compositions. It is agreed among all antiquaries, that the first writings were in verse, and that writing in prose was of a much later date; to account for which, many learned pens have been employed, but without success. By some it has been urged, that as memory is the only record of events where writing is unknown, history, originally, was composed in verse, for the sake of memory. This is not satisfactory. To undertake the arduous task of composing in verse, merely for the sake of memory, would require more foresight than was ever exerted by a barbarian. The account given by Longinus is more ingenious. In a fragment of his treatises on verse, the only part that remains, he observes, "that measure or verse belongs to poetry, because poetry represents the various passions with their language; for which reason the ancients, in their ordinary discourse, delivered their thoughts in verse, rather than in prose." Longinus thought, that anciently men were more exposed to accidents and dangers, than when they were protected by good governments and fortified cities. But he seems not to have adverted, that fear and grief, inspired by dangers and misfortunes, are better suited to humble prose, than to elevated verse. It may be added, that however natural poetical diction may be when one is animated with any vivid passion, it is not supposable that the ancients never wrote nor spoke but when excited by passion. Their history, their laws, their covenants, were certainly not composed in that tone of mind.

But this mystery will perhaps be elucidated, when it is adverted that the profession of a *bard* was antecedent to writing, and died away gradually, as the latter became more and more common. The songs of the bards, being universal favorites, were certainly the first compositions that writing was employed upon; they would be carefully collected by the most skilful writers, in order to preserve them in perpetual remembrance. The following part of the progress is obvious. People acquainted with no written compositions but what were in verse, composed in verse their laws, their religious ceremonies, and every remarkable transaction that was intended to be preserved in memory, by writing. But when subjects of writing were multiplied, and became more and more involved; when people began to reason, to teach, and harangue, they were obliged to descend to humble prose; for, to confine a writer or speaker to verse in handling subjects of that nature, would be a burden insupportable.

The prose compositions of early historians are all of them dramatic. A writer destitute of art is naturally prompted to relate facts as he saw them performed; he introduces his personages as speaking and conferring; and he himself relates what was acted and spoke. In support of this observation a certain author makes the following assertion, in which he has mingled truth with error: He says "the historical books of the Old Testament are composed in that mode; and so addicted to the dramatic are the authors of those books, that they frequently introduce the Deity himself into the dialogue: at the same time, the simplicity of the mode is happily suited to the poverty of language in its early periods. The dramatic mode has a delicious effect in expression, sentiment, and every thing that is simple and tender: by which a low incident often becomes not a little interesting. An instance of this effect may be found in the story of Ruth."

But the dramatic mode of composition, however pleasing, is tedious and intolerable in a long history. In the progress of society new appetites and new passions arise; men come to be involved with each other in various connexions; incidents and events multiply, and history becomes intricate by an endless variety of circumstances. Dialogue accordingly is more sparingly used, and in history plain narration is mixed with it. Narration is, as it were, the ground work, and dialogue is raised upon it, like flowers in embroidery. Homer is admitted by all to be the great master in that mode of composition.

[*To be continued.*]

BIOGRAPHY OF HANDEL,

A most eminent master and composer of music.

GEORGE FREDERIC HANDEL, was born at Hall, in Upper Saxony, 24th February, 1684. His father was a physician in that city, and was upwards of sixty years of age when he was born. During his infancy, young Handel amused himself with musical instruments, and made considerable progress before he was seven years of age, without instruction. His propensity for music at last became so strong, that his father, who designed him for the law, forbade him to touch a musical instrument. Handel, however, got a little clavichord privately conveyed to a room in the uppermost story of the house, to which he constantly stole when the family were asleep; and thus made such advances in his art, as enabled him to play on the harpsichord. He was first taken notice of by the duke of Sax Weissenfels, who was so much taken with the musical genius shown by young Handel, that he persuaded his father to let him follow his inclination. He made the boy a present, and told him, that if he minded his studies, no encouragement should be wanting. At nine years of age he began to compose church services for voices and instruments, and so continued to compose one every week for three years. At fourteen, he far excelled his master, as he himself owned; and he was sent to Berlin, where he had a relation about the court, on whose care his parents could rely. The opera was then flourishing, being encouraged by Frederic I. king of Prussia, and under the direction of Buononcini, Attilio, and other eminent Italian masters. Buononcini, being of a haughty disposition, treated Handel with contempt; but Attilio behaved to him with great kindness, and he profitted much by his instructions. His abilities soon recommended him to the king, who frequently made him presents. After this he went to Hamburgh, where the opera was little inferior to that of Berlin. Soon after his arrival his father died, and his mother being left in narrow circumstances, he thought it necessary to procure some scholars, and accept a place in the orchestra; by which means, instead of being a burden, he became a great relief to her. At this time, the first harpsichord in Hamburgh was played by one Keser, who also excelled in composition; but he having involved himself in debt, was obliged to abscond. Upon this vacancy, the person who had been used to play the second harpsichord claimed the first by

right of succession; but was opposed by Handel, who founded his claim upon his superior abilities. After much dispute, it was decided in favor of Handel; but his antagonist, as they were coming out of the orchestra, made a push at Handel's breast with a sword, which must undoubtedly have killed him, had there not fortunately been a music book in the bosom of his coat. Handel, though yet but in his 15th year, became composer to the house, and the success of *Almeira*, his first opera, was so great, that it ran thirty nights without interruption. Within less than a year after this, he set two others, called *Florinda* and *Norene*, which were received with equal applause. During his stay here, which was about four or five years, he also composed a considerable number of sonatas, which are now lost. Here his abilities procured him the acquaintance of many persons of note, particularly the prince of Tuscany, brother to John Gaston de Medicis the grand duke. This prince pressed him to go with him to Italy, where he assured him that no convenience should be wanting; but this offer Handel declined, being resolved not to give up his independency for any advantage that could be offered him. In his 19th year, Handel took a journey to Italy, where he was received with the greatest kindness by the prince of Tuscany, as well as by the grand duke, who was impatient to have something composed by so great a master; and notwithstanding the difference between the style of the Italian music and the German, to which Handel had hitherto been accustomed, he set an opera called *Roderigo*, which pleased so well, that he was rewarded with one hundred sequins and a service of plate. After staying about a year in Florence, he went to Venice, where he is said to have been first discovered at a masquerade. He was playing on a harpsichord in his visor, when Scarlatti, a famous performer, cried out, that the person who played must be either the famous Saxon or *the devil*. Here he composed his opera called *Agrippina*, which was performed twenty-seven nights successively, with the highest applause. From Venice he proceeded to Rome, where he became acquainted with cardinal Ottoboni, and many other dignitaries. Here he composed an oratorio called *Resurrections*, and one hundred and fifty cantatas, besides some sonatas, and other music. From Rome, Handel went to Naples: after which he paid a second visit to Florence; and at last, having spent six years in Italy, set out for his native country. In his way thither, he was introduced at the court of Hanover by baron Kilmanseck;

when the elector, (afterwards K. George I.) offered him a pension of fifteen hundred crowns a year as an inducement for him to continue there. This generous offer he declined, on account of his having promised to visit the court of the elector Palatine. The elector being made acquainted with this objection, generously ordered him to be told, that the acceptance of the pension should not restrain him from his promise, but that he should be at full liberty to be absent a year or more if he chose it, and to go wherever he thought fit. Soon after, the place of master of the chapel was bestowed upon Handel; and having visited his mother, who was now aged and blind, and his old master Zackaw, and staid some time at the court of the elector Palatine, he set out for England, where he arrived in 1710. Operas were then a new entertainment in England, and were conducted in a very absurd manner, but Handel soon put them on a better footing and set a drama called *Rinaldo*, which was performed with uncommon success. Having staid a year in England, he returned to Hanover; but in 1712, he again came over to England; and the peace of Utrecht being concluded a few months afterwards, he composed a grand *Te Deum* and *Jubilate* on the occasion. He now found the nobility very desirous that he should resume the direction of the opera house in the Hay Market, and queen Anne having added her authority to their solicitations, and conferred on him a pension of two hundred pounds a year, he remained in Britain till the death of the queen in 1714, and the accession of king George I, who added a pension of two hundred pounds a year to that bestowed by queen Anne; which was soon afterwards increased to four hundred pounds on his being appointed to teach the young princesses music. In 1715, Handel composed his opera of *Amadige;* but from that time to 1720, he composed only *Tesco* and *Pastor Fido*, Buononcini and Attilio being then composers for the operas. About this time a project was formed by the nobility for erecting a kind of academy at the Hay Market, to secure to themselves a constant supply of operas to be composed by Handel, and performed under his direction. No less than fifty thousand pounds were subscribed for this scheme, of which the king subscribed one thousand; and it was proposed to continue the undertaking for fourteen years. Handel went over to Dresden, to engage singers, and returned with Senesino and Duristanti. Buononcini and Attilio had still a strong party, but not equal to that of Handel; and therefore, in 1720, he obtained leave to perform

his opera of *Radamisto*. The house was so crowded, that many fainted; and forty shillings were offered by some for a seat in the gallery. The contention, however, still ran very high between Handel's party and that of the two Italian masters; upon which Dean Swift, with his usual acrimony, wrote the following epigram:

Some say that signior Buononcini
Compar'd to Handel's a mere ninny:
Others do swear that to him Handel
Is hardly fit to hold the candle.
Strange that such high contests should be
'Twixt *Tweedle-dum* and *Tweedle-dee!*

At last it was determined that the rivals should be jointly employed in making an opera, in which each should take a distinct act, and he who by the general suffrage was allowed to have given the best proof of his abilities, should be put in possession of the house. This opera was called *Muzio Scævola*, and Handel set the last act. It is said that Handel's superiority was owned even in the overture; but when the act was performed, there remained no pretence of doubt. The academy was now firmly established, and Handel conducted it for nine years with great success; but about that time an irreconcilable enmity took place between Handel and Senesino. Senesino accused Handel of tyranny, and Handel accused Senesino of rebellion. The nobility became mediators for some time, but having failed in this, they at last became parties in the quarrel. Handel resolved to dismiss Senesine, and the nobility not to permit him. The haughtiness of Handel's temper would not permit him to yield, and the affair ended in the dissolution of the academy. Handel now found that his abilities, great as they were, could not support him against such powerful opposition. His audience dwindled away, and Handel entered into an agreement with Heidegger to carry on operas in conjunction. New singers were engaged from Italy: but the offended nobility raised a subscription against him, to carry on operas in the play-house in Lincoln's-Inn fields. Handel bore up four years against this opposition; three in partnership with Heidegger, and one by himself: but though his musical abilities were superior to those of his antagonist, the astonishing powers of the voice of Farinelli, whom the opposite party had engaged, determined the victory against him. At last Handel, having spent all he was worth in a fruitless opposition, desisted; but his disappointment had such an effect

upon him, that for some time his mind was deranged, and at the same time his right arm was rendered useless by a stroke of the palsy. In this deplorable situation, he was sent to the baths of Aix-la-Chapelle; from which he received such extraordinary and sudden relief, that his cure was looked upon by the nuns as miraculous. In 1736, he returned to England, and soon after, his *Alexander's Feast* was performed with applause at Covent Garden. The success and splendor of the Hay Market was by this time so much reduced by repeated mismanagements, that lord Middlesex undertook the direction of it himself, and applied to Handel for composition. He accordingly composed two operas called *Faramondo* and *Alexandro Severo*, for which, in 1738, he received fifteen hundred pounds from a single benefit, and nothing seemed wanting to retrieve his affairs, except such concessions on his part as his opponents had a right to expect. These concessions, however, he could not be prevailed upon to make; and that he might no longer be under obligations to act as he was directed by others, he refused to enter into any engagements upon subscription. After having tried a few more operas at Covent Garden, without success, he introduced another species of music called *oratorios*, which he thought better suited to the native gravity of an English audience. But as the subjects of these pieces were taken from sacred history, it was by some thought a profanation to perform them at a play-house. From this prejudice, the oratorios met with little success; and in 1741, Handel found his affairs in such a bad situation, that he quitted England, and went to Dublin, where he was received in a manner suitable to his great merit. His performing his oratorio, called the *Messiah*, for the benefit of the city prison, brought him into universal favor. In nine months he had brought his affairs into a better situation; and on his return to England in 1742, he found the public more favorably disposed. His oratorios were now performed with great applause: his Messiah became a favorite performance; and Handel, with a generous humanity, determined to perform it annually for the benefit of the foundling hospital, which at that time was only supported by private benefactions. In 1743 he had a return of his paralytic disorder; and in 1751 became quite blind by a *gutta serena*. This last misfortune sunk him into the deepest despondency; but at last he became resigned, after having without any relief undergone some very painful operations. Finding it impossible to manage his oratorios alone, he was assisted by Mr. Smith, with whose aid they were continued till within eight

days of his death. During the latter part of his life, his mind was often disordered; yet at times it appeared to have resumed its full vigor, and he composed several songs, choruses, &c. From October 1758, his health declined very fast, and his appetite, which had been remarkably keen, failed. On the 6th April, 1759, his last oratorio was performed, at which he was present, and he died on the 14th. On the 20th he was buried in Westminister Abbey, where a monument was erected to his memory. With regard to his character, he was a great epicure; in his temper he was very haughty, but was never guilty of mean actions. His pride was uniform; he was not by turns a tyrant and a slave. He appears to have had a most extravagant love for independence; insomuch, that he would, for the sake of liberty, do things the most prejudicial to his own interest. He was liberal even when poor, and did not forget his former friends when he was rich. His musical powers are best expressed by Arbuthnot's reply to Pope, who seriously asked his opinion of him as a musician: "Conceive (said he) the highest you can of his abilities, and they are much beyond any thing you can conceive."

NATURAL HISTORY OF THE GOLDEN EAGLE.

This bird is in length about three feet nine inches, and in breadth, eight spans. The bill is very strong, sharp, and crooked. The eye has four lids to cover or guard it from excessive light, and external injuries. The toes are covered with scales, and the claws are exceedingly strong and formidable. This bird is found in the mountainous parts of Ireland, where its fierceness has been observed to be so great as to attack a cat, dog, sheep, &c. It laying seldom more than two eggs, shows that Providence thus prevents too large an increase of what may prove offensive, if not destructive to the possessions of mankind. Some of these birds have been found in Wales.

The male engages in the maintenance of the young for the first three months, when the female undertakes and continues in this employment until the brood are capable of providing for themselves. The eagle flies the highest of all birds, and is therefore called the bird of Heaven. Bochart asserts, that it lives a century, and that they increase in bulk until the period of their death. Such is their thirst for rapine and slaughter, that they never drink any

other liquid but blood, unless they are sick. This king of birds is said to have only the swan among his subjects who dare resist him. All the others, and even the dragon, tremble at his terrific cry. Not contented with preying on birds, and the smaller beasts, the eagle will plunge into seas, lakes, and rivers, for fish. His sight is more acute than that of any other bird. He carries the young on his back to secure them from the fowler. His feathers are renovated every ten years, which greatly increases his vigor, as expressed in the beautiful simile of David, "Thy youth shall be renewed like that of the eagle." The eagle that would not quit the corpse of Pyrrhus, who had brought him up from a nestling, evinces this bird is capable of attachment and gratitude.

There are sixteen other sorts of eagles, namely, the sun eagle, bald eagle, ring eagle, black eagle, the osprey bird, crowned eagle, common eagle, white eagle, rough-footed eagle, emu, juan le blanc, Brazilian eagle, Oroonoko eagle, eagle of Pondicherry, Morpnas or Conguror eagle, Voltusine eagle.

WONDERFUL CONSTRUCTION OF THE EYE.

The eye infinitely surpasses all the works of the industry of man. Its formation is the most astonishing thing the human understanding has been able to acquire a perfect knowledge of. The most skilful artist could imagine no machine of that kind which would not be much inferior to what we observe in the eye. Whatever sagacity or industry he might have, he could execute nothing which would not have the imperfections necessarily belonging to the works of man. We cannot, it is true, perceive clearly the whole art of divine wisdom in the formation of this fine organ; but the little we do know is sufficient to convince us of the infinite wisdom, goodness, and power of our Creator. The most essential point is for us to make use of this knowledge, weak as it is, to magnify the name of the Most High.

In the first place, the disposition of the external parts of the eye is admirable. With what intrenchment, what defence, the Creator has provided our eyes! They are placed in the head at a certain depth, and surrounded with hard and solid bones, that they may not easily be hurt. The eye-brows contribute also very much to the safety and preservation of this organ. Those hairs which form an arch over the eyes prevent drops of sweat, dust, or such things, falling from the forehead into them. The eye-lids are

another security; and also, by closing in our sleep, they prevent the light from disturbing our rest. The eye-lashes still add to the perfection of the eyes. They save us from a too strong light, which might offend us; and they guard us from the smallest dust, which might otherwise hurt the sight. The internal make of the eye is still more admirable. The whole eye is composed of coats, of humors, of muscles, and veins. The tunica, or exterior membrane, which is called *cornea*, is transparent, and so hard, that it can resist the roughest shocks. Behind that there is another within, which they call *uvea*, and which is circular and colored. In the middle of it there is an opening, which is called the *pupil*, and which appears black. Behind this opening is the *crystal*, which is perfectly transparent, of a lenticular figure, and composed of several little flakes very thin, and arranged one over another. Underneath the crystal there is a moist and transparent substance, which they call the *glassy humor*, because it resembles melted glass. The cavity, or the hinder chamber, between the cornea and the crystal, contains a moist humor, and liquid as water, for that reason called the *watery humor*. It can recruit itself when it has run out from a wound in the cornea. Six muscles, admirably well placed, move the eye on all sides, raise it, lower it, turn it to the right or left, obliquely, or round about, as occasion requires. What is most admirable is the *retina*, a membrane which lines the inside bottom of the eye. It is nothing but a web of little fibres extremely fine, fastened to a nerve or sinew which comes from the brain, and is called the *optic nerve*. It is in the retina that the vision is formed, because the objects paint themselves at the bottom of the eye on that tunica: and though the images of exterior objects are painted upside down on the retina, they are still seen in their true position. Now, in order to form an idea of the extreme minuteness of this picture, we need only consider, that the space of half a mile, that is to say, of more than eleven hundred yards, when it is represented in the bottom of the eye, makes but the tenth part of an inch.

I return thee thanks, O Lord God, for having formed my eye in so wonderful a manner. My soul acknowledges thy infinite power, goodness, and wisdom. Hitherto I had not considered my eyes as I should have done, that is, as a master-piece of thy hands, and as a demonstrative proof, that even the most minute parts of my body are not the work of chance, and that thou hast formed them for most useful purposes. *Surely I am a faint image and likeness of* THYSELF!

AMERICAN ANTIQUITIES.

BARROWS.

The various artificial hillocks or mounts, met with in many parts of the world, intended as repositories for the dead, are denominated, in ancient topography, *Barrows*. They are formed either of stones heaped up, or of earth. Of the latter, Dr. Plott takes notice of two sorts in Oxfordshire, England: one placed on the military ways; the other in the fields, meadows, or woods; the first sort doubtless of Roman erection, the other more probably erected by Britons or Danes. Monuments of this kind are also very frequent in Scotland. On digging into the barrows, urns have been found in some of them, made of calcined earth, and containing burnt bones and ashes; in others, stone chests containing bones and ashes; in others, bones neither lodged in chests nor deposited in urns. These tumuli are round, not greatly elevated, and generally, at their basis, surrounded with a foss. Some are formed of earth alone, others of stone covered with earth. In the former was found a coffin, made of six flat stones. They are too short to receive a body at full length: the skeletons found in them lie with the knees prest to the breasts, and the legs doubled along the thighs. On some of the corpses interred in Scotland, marks of burning were observed. The ashes, deposited in an urn which was covered on the top with a flat stone, have been found in a cell of one of the barrows. This coffin or cell was placed on the ground, then covered with a heap of stones, and that again cased with earth and sods. Both barrow and contents evince them to be of a different age from the former. These tumuli were in the nature of family vaults; and in them have been found two tiers of coffins. This practice appears to have been common both to Greece and Rome, and to have prevailed in a very early period of the world. Instances of this sort of interment are recorded by Homer, as well as by the Roman historians, who seem to have buried their deceased heroes in the same manner as the ancient Caledonians did theirs.

But barrows have not been peculiar to the old world. They are also found in great numbers in America. These are of different sizes, according to Mr. Jefferson's account; some of them constructed of earth, and some of loose stones. That they were repositories of the dead is obvious; but on what particular occa-

sion constructed, is matter of doubt. Some have thought they covered the bones of those who have fallen in battle, fought on the spot of interment. Some ascribed them to the custom, said to prevail among the Indians, of collecting, at certain periods, the bones of all their dead, wheresoever deposited at the time of death. Others again supposed them the general sepulchres for towns, conjectured to have been on or near these grounds; and this opinion was supported by the quality of the lands in which they are found, (those constructed of earth being generally in the softest and most fertile meadow grounds on river sides) and by a tradition said to be handed down from the aboriginal Indians, that when they settled in a town, the first person who died was placed erect, and earth put about him, so as to cover and support him; that when another died, a narrow passage was dug to the first, the second reclined against him, and the cover of earth replaced, and so on. "There being one of these barrows in my neighborhood, (says Mr. Jefferson) I wished to satisfy myself whether any, and which of these opinions were just. For this purpose I determined to open and examine it thoroughly. It was situated on the low grounds of the Ravina, about two miles above its principal fork, and opposite to some hills, on which had been an Indian town. It was of a spheroidical form, of about forty feet diameter at the base, and had been of about twelve feet altitude, though now reduced by the plough to seven and a half, having been under cultivation about a dozen years. Before this it was covered with trees of twelve inches diameter, and round the base was an excavation of five feet depth and width, from whence the earth had been taken, of which the hillock was formed. I first dug superficially in several parts of it, and came to collections of human bones, at different depths, from six inches to three feet below the surface. These were lying in the utmost confusion, some vertical, some oblique, some horizontal, and directed to every point of the compass, entangled, and held together in clusters by the earth. Bones of the most distant parts were found together; as, for instance, the small bones of the foot in the hollow of a skull; many skulls would sometimes be in contact, lying on the face, on the side, on the back, top, or bottom, so as, on the whole, to give the idea of bones emptied promiscuously from a bag or basket, and covered over with earth, without any attention to their order. The bones of which the greatest numbers remained, were skulls, jaw-bones, teeth, the bones of the arms, thighs, legs, feet, and hands. A few ribs remained, some

vertebræ of the neck and spine, without their processes, and one instance only of the bone which serves as a base to the vertebral column. The skulls were so tender, that they generally fell to pieces on being touched. The other bones were stronger. There were some teeth which were judged to be smaller than that of an adult; a skull which, on a slight view, appeared to be that of an infant, but it fell in pieces on being taken out, so as to prevent satisfactory examination; a rib, and a fragment of the under jaw of a person about half grown; another rib of an infant; and part of the jaw of a child, which had not yet cut its teeth. This last furnishing the most decisive proof of the burial of children here, I was particular in my attention to it. It was part of the right half of the under jaw. The processes by which it was articulated to the temporal bones were entire; and the bone itself firm to where it had been broken off, which, as nearly as I could judge, was about the place of the eye-tooth. Its upper edge, wherein would have been the sockets of the teeth, was perfectly smooth. Measuring it with that of an adult, by placing their hinder processes together, its broken end extended to the penultimate grinder of the adult. This bone was white, all the others of a sand color. The bones of infants being soft, they probably decay sooner, which might be the cause so few were found here. I proceeded then to make a perpendicular cut through the body of the barrow, that I might examine its internal structure. This passed about three feet from its centre, was opened to the former surface of the earth, and was wide enough for a man to walk through and examine its sides. At the bottom, that is, on the level of the circumjacent plain, I found bones; above these a few stones brought from a cliff a quarter of a mile off, and from the river one eighth of a mile off; then a large interval of earth, then a stratum of bones, and so on. At one end of the section were four strata of bones plainly distinguishable; at the other, three; the strata in one part not ranging with those in another. The bones nearest the surface were least decayed. No holes were discovered in any of them, as if made with bullets, arrows, or other weapons. I conjectured that in this barrow might have been one thousand skeletons. Every one will readily seize the circumstances above related, which militate against the opinion that it covered the bones only of persons fallen in battle; and against the tradition also which would make it the common sepulchre of a town, in which the bodies were placed upright, and touching each other. Appear-

ances certainly indicate that it has derived both origin and growth from the accustomary collection of bones, and deposition of them together; that the first collection had been deposited on the common surface of the earth, a few stones put over it, and then a covering of earth; that the second had been laid on this, had covered more or less of it in proportion to the number of bones, and was also then covered with earth, and so on. The following are the particular circumstances which gave it this aspect. 1. The number of bones. 2. Their confused position. 3. Their being in different strata. 4. The strata in one part having no correspondence with those in another. 5. The different states of decay in these strata, which seem to indicate a difference in the time of inhumation. 6. The existence of infant bones among them. But on whatever occasion they may have been made, they are of considerable notoriety among the Indians: for a party passing, about thirty years ago, through the part of the country where this barrow is, went through the woods directly to it, without any instructions or inquiry; and having staid about it some time, with expressions which were construed to be those of sorrow, they returned to the high road, which they had left about half a dozen miles to pay this visit, and pursued their journey. There is another barrow, much resembling this, in the low grounds of the S. branch of Shenandoah, where it is crossed by the road leading from the Rockfish gap to Staunton. Both of these have, within these dozen years, been cleared of their trees and put under cultivation, are much reduced in their height, and spread in width, by the plough, and will probably disappear in time. There is another on a hill in the blue ridge of mountains, a few miles N. of Wood's gap, which is made up of small stones thrown together. This has been opened and found to contain human bones as the others do. There are also many others in other parts of the country."

It is thought by many to be a hardship on the memory of that great man, Christopher Columbus, that he should be the person who first discovered the Western hemisphere, and it should bear the name of *America*, from another navigator. But it is very natural it should be so, when one comes to consider it. Columbus thought that by steering a western course he should arrive at the

East Indies, as the earth was round; and when he discovered land, he took it to be those Indies; and we, since then, have continued to call the parts he discovered, the Indies, but have added a necessary distinction, after it was found that this was a different part of the world from the old Indies, by calling it the *West* Indies. Columbus, indeed, had *touched* upon the continent; but this was more *perfectly* afterwards discovered by *Americus* Vespusius, and accordingly took his name. This *terra firma* of America, so discovered by him, came afterwards, when the more northern parts of this hemisphere had been found, to be named *South America*, in contradistinction to those northern parts, which are therefore called *North America*. It is a curious circumstance, that *Almericus*, the same with Americus, was an ancient Christian name in the Montfort family. *Port Folio.*

LANGUAGE OF THE FEATHERED TRIBE.

No inhabitants of a yard seem possessed of such a variety of expressions, and so copious a language, as common poultry. Take a chicken of four or five days old, and hold it up to a window where there are flies, and it will immediately seize its prey, with twittering of complacency; but if you tender it a wasp, or a bee, at once its note becomes harsh, and expressive of disapprobation, and a sense of danger. When a pullet is ready to lay, she intimates the event by a joyous and easy soft note. Of all the occurrences of their life, that of *laying* seems to be the most important; for no sooner has a hen disburdened herself, than she rushes forth with a clamorous kind of joy, which the cock and the rest of his mistresses immediately adopt. The tumult is not confined to the family concerned, but catches from yard to yard, and spreads to every homestead within hearing, till at last the whole village is in an uproar. As soon as a hen becomes a mother, her new relation demands a new language; she then runs clucking and screaming about, and seems agitated as if possessed. The father of the flock has also a considerable vocabulary; if he finds food, he calls a favorite concubine to partake; and if a bird of prey passes over, with a warning voice bids his family beware. The gallant *chanticleer* has, at command, his amorous phrases, and his terms of defiance. But the sound by which he is best known is his *crowing:* by this he has been distinguished in all ages as the countryman's clock or larum, as the watchman that proclaims the divisions of the night.

FOR THE HALCYON LUMINARY.

TO CONTENT.

Halcyon nymph, with placid smile,
Tranquil breast and heavenly eye!
Bless me, sweet CONTENT, a while,
To my rural cottage fly.

Gaunt Ambition ne'er can vex thee,
Safe within my humble cell;
Nor can cankering Care perplex thee,
Fiends that with me never dwell.

Come, sweet nymph, then let me greet thee,
Free from noise and proud parade,
Peace, thy sister, comes to meet thee,
See, her olive is my shade.

Cheer'd by thee, the laborer's flail
Loses half its weight and toil;
Love and Joy thy presence hail,
Envy's baneful arts recoil.

Nature's charms, delight inspiring,
Deck'd in brighter colors glow;
Life's rude passions too retiring,
Years like ripling currents flow.

FOR THE HALCYON LUMINARY.

THE GOOD MAN'S EVENING OF LIFE.

Let me die the death of the righteous, and let my last end be like his.
Numbers xxiii. 10.

Soft as the breath of early opening morn,
That fans the sprays, which pearly dews adorn;
Sweet as the rose-bud and the woodbine bower,
Uniting sweets with each expanding flower;
Calm as the evening mild of summer's day,
When fiery Leo rules the noontide ray;
Such is the *soft sweet calm* of that man's soul,
Whose evils, *thro' his life*, have felt control.
Soft are his manners, and his soul sublime,
Recipient form of good and truth divine;
Sweet are his words, conveying wisdom's food,
To all who seek from Heaven a life of good;
Calm is his breast, no boisterous passions there,
But all is peace; he breathes celestial air.
In wisdom's innocence he freely moves,
That element in which is all he loves.
No studied guile to veil his inmost soul,
(That gloss of hell to cover sins most foul)
But all is open, childlike, simple, free,
And strives in all things, Lord! to copy thee.
Life's evening thus, with heavenly tinctures glows,
And all his soul to God its fountain flows;
Serenely beauteous setting from our sight,
To rise in endless day, of love and light;
Thus sweetly placid tends to heavenly rest,
And calmly sinks, into his Father's breast.

ABDIEL.

FOR THE HALCYON LUMINARY.

AD SOMNUM.

Somne levis quanquam certissima mortis imago,
Consortem cupio te tamen esse tori:
Almaquies, optata, veni; nam sic, sine vita
Vivere quam suave est, sic sine morte mori!

☞ *A translation is requested.*

FOR THE LUMINARY.

THE TEMPLE OF LIBERTY.

"Where LIBERTY dwells, there is my country."

Though sacred the flame which our country enkindles
In every fond heart that for liberty glows;
Yet cold is that breast where uncherish'd it dwindles,
And sad the effect which from apathy flows!
O thou, that wert born in the cot of the peasant,
But diest of languor in luxury's dome,
Whose magic can make e'en the wilderness pleasant,
Where thou art, O Liberty, there is my home.

How blest is the land that can boast independence,
The race who the charter of Freedom have gain'd!
Whose fathers bequeath'd it, and bid their descendants,
Inherit the legacy pure and unstain'd!
That land is Columbia's supremely blest region,
Where Freedom's bright eagle o'ershadows her dome,
To watch o'er her rights, and protect her religion—
Hail, Temple of Liberty, thou art my home!

THE FLOWERS OF LIFE.

The ills of LIFE's journey how many complain of,
  Who swear not a floweret is found in the road!
But the evils they censure I laugh at the pain of,
  While sweet smiling CHEERFULNESS lightens the load.

Though I find not a rose, I indulge not in sorrow,
  But pluck with CONTENTMENT a daisy to-day;
Nay, even a sprig will feed HOPE for to-morrow,
  The humblest that nods to the zephyr of May.

Let others dispute, I'll avoid their dissention,
  Religious, political, moral, or such;
For the floweret of PEACE thus escapes their attention,
  And the sweet bud of PLEASURE which blooms at my touch.

The blossom of FRIENDSHIP, surviving mortality,
  I'll carefully cherish and wear in my breast;
Though its picture may boast brighter hues than reality,
  Its fragrance directs me when doubtful the test.

The spirit of feeling, the soul of affection,
  Wildly ardent in rapture, and melting in wo,
Whatever its image, attire, or complexion,
  With mine shall commingle in sympathy's glow.

I ask not his birth-place, whatever the region,
  Hot, temperate, frigid—despotic or free;
I ask not his politics, creed, or religion,
  A Turk, Jew, or Christian—he's still dear to me.

But ah! there's a flower which, tho' teeming with nectar,
  Beneath its fair aspect screen's MISERY's dart,
So artfully veil'd that it mocks a detector,
  Till press'd to the bosom it pierces the heart.

But still to a bosom susceptibly placid,
  The anguish of LOVE will but heighten its joy;
As the bev'rage uniting a sweet with an acid,
  Is grateful, when nectar untemper'd would cloy.

The bramble of AVARICE others may nourish,
Exhausting Life's soil of its virtues and strength;
I'll stray where the plants of BENEFICENCE flourish,
And the generous vine winds its serpentine length.

Let misers pursue their mean sordid employment,
And hoard up their treasures, for life's latest scenes;
Shall we waste the sweet moments allow'd for enjoyment,
And squander the season in gaining the means?

Lank ENVY and MALICE let others retain 'em,
From all I encounter some good let me gain;
As the bee can sip sweets where the spider draws venom,
And the toad, it is said, wears a pearl in his brain.

Then pluck every blossom of HAPPINESS blooming;
Leave birds of contention and play with the dove;
And our path, soon the flush of enchantment assuming,
Will glow an Elysium of Pleasure and Love.

A KISS.

Does Eliza remember, ere fashion had taught her
To lend the heart's impulse hypocrisy's guise,
How oft, in our plays, to my bosom I caught her,
And wondered a touch could so brighten the eyes?

Familiar to me is the sweet recollection,
How the warmth of her lips taught my visage to glow,
While the flush that responsive illumed her complexion,
Seem'd roses promiscuously scatter'd on snow.

And I ask'd from what source sprang the feelings which raptured,
And bade through my pulses such extacies roll,
The charm which reflection bewilder'd and captured—
"A KISS" was the answer—it melted my soul.

SUB-MARINE GROTTO.

This wonderful work of nature was discovered on the Malabar coast, by captain Nixon, of the British ship Apollo. It first presented a large bed of coral, almost even with the surface of the water, which afforded one of the most enchanting prospects in nature. Its base was fixed to the shore, and reached in so far that its end could not be seen, which seemed to be suspended in the water, which deepened so suddenly, that, at the distance of a few yards, there might be seven or eight fathoms depth. The sea was at this time quite unruffled, and the sun, shining bright, exposed the various sorts of coral in the most beautiful order, some parts branching into the water with great luxuriance, others lying collected in round balls, and in a variety of figures, heightened by spangles of the richest colors, that glowed from a number of large crams, which were every where interspersed. It is to be regretted that a work, so stupendously grand, should be conceal d in a place where mankind can so seldom have an opportunity of contemplating this astonishing scene.

ZOROASTER'S DEFINITION OF THE SUPREME BEING.

"He is the first of incorruptibles, eternal, and not created; he is not composed of parts; there is nothing like, or equal to him; he is the author of every good, the sovereign disposer of all order, and of all beauty; he cannot be corrupted by presents; he is the father of justice and of equity; he derives his knowledge only from himself; he is the source of all wisdom, and sole author of all nature."

A student in a neighboring university, not many years since, carried a manuscript poem, of his own composition, to the professor of languages for his inspection. The professor, after looking it over, demanded the author's reason for beginning every line with a *capital!* "Because it is *poetry*," replied the student. "It is!" says the professor, "*I declare I should not have thought it.*"

History is a theatre on which the politics and morals appear in action. Youth receive from it those first impressions, which, sometimes, are decisive of their future destiny. We must, therefore, present to them the noblest models, and inspire them with the utmost horror for false heroism. Sovereigns and nations may derive from history the most important lessons: the historian, therefore, should be as inflexible as justice, of which he is to maintain the rights; and as sincere as truth, of which he professes himself to be the organ. So august are his functions, that they ought to be exercised only by men of acknowledged integrity, and under the inspection of a tribunal no less severe than that of the Areopagus. In a word, the utility of history can only be impaired by those who know not how to write it; nor doubted, but by those who know not how to read it.

A noble, amiable, and innocent young lady, who had been chiefly educated in the country, saw her face in the glass, as she passed it with a candle in her hand, retiring from evening prayer, and having just laid down her bible. Her eyes were cast to the ground, with inexpressible modesty, at the sight of her own image. She passed the winter in town, surrounded by adorers, hurried away by dissipation, and plunged in trifling amusement; she forgot her bible and devotion. In the beginning of spring she returned again to her country seat, her chamber and the table on which her bible lay. Again she had her candle in her hand, and again saw herself in the glass. She turned pale, put down the candle, retreated to a sofa, and fell on her knees. "Oh, God! I no longer know my own face. How am I degraded! my follies and vanities are all written in my countenance. Wherefore have they been neglected, illegible, till this instant? Oh! come, and expel; come, and utterly efface them, mild tranquillity, sweet devotion, and ye gentle cares of benevolent love!"

Some years ago, a person requested permission of the bishop of Salisbury to fly from the top of the spire of that cathedral. The good bishop, with an anxious concern for the man's spiritual as well as temporal safety, told him, he was very welcome to fly *to* the church, but he would encourage no man to *fly from it*.

SEDUCTION.

How abandoned is that heart which bulges the tear of innocence, and is the cause, the fatal cause of overwhelming the spotless soul, and plunging the yet untainted mind into a sea of sorrow and repentance! Though born to protect the fair, does not man act the part of a demon? first alluring by his temptations, and then triumphing in his victory! When villany gets the ascendency, it seldom leaves the wretch, till it has thoroughly polluted him.

REMARKABLE ANAGRAM.

In the eighteenth chapter of John's gospel, verse 38, Pilate saith unto Jesus, *What is truth?* which question in the Latin language runs thus: *Quid est Veritas?* These letters, transposed, make the justest and best answer that could possibly be given to the inquirer, who did not think proper to wait for another, viz. *Est vir qui adest;* i. e. *it is the Man who is present.*

This anagram will appear still more remarkable, when it is considered that the Lord came into the world particularly as Divine Truth; and the first words which he uttered after the question was put to him, were the following in the 19th chapter, ver. 5, viz. *Behold the Man.*

Note. In the English translation these words are by mistake put into the mouth of Pilate; but in the original they are manifestly the words of Jesus; after the crown of thorns was placed on his head, and in the *internal* sense signify, Behold how the Jewish nation has falsified the Divine Truth of the Word.

GRAVEL.

A philanthropist begs to communicate to the world the following simple remedy for the gravel: Dissolve three drachms of prepared nitre in a quart of cold water, and take half this quantity in the course of the day. Continue this medicine for a few days, and the complaint will be dislodged. It may be taken at any hour, but it is best after a meal. The greatest martyrs to this disorder have been perfectly relieved by this simple remedy. There is no quackery in the preceding prescription, which is offered to mankind from a feeling of humanity.

VALUABLE DISCOVERY.

The art of making emery, (corundum) which is an article of the first consequence in the cotton and woollen manufactories, and in white smithery, has been discovered by Pliny Earle, of the firm of Pliny Earle and Brothers, card-makers, in Leicester, (Mass.) It is presumed that after a few small manufactories of this article are established, the expense of which will not be great, that a supply can be furnished of a superior quality to that which has been imported. The manufacture of this article will make a considerable annual saving to the United States; and at a time when it is becoming scarce, it must be a pleasing circumstance, that one more article of prime necessity is reduced, for certainty, to domestic origin and manufacture. How far the raw material pervades this country, is not known; as yet, it has been found in but few places; it is, however, expected, that New-England will furnish an ample supply for ages; and it is supposed that it may be found in various parts of the union. *Nat. Ægis.*

TANNERS TAKE NOTICE.

It was mentioned in a Bennington paper about one year ago, that a new method of tanning leather of all kinds had been discovered in that town.

The principle of this new system of tanning was discovered by Alexander H. Avery, for which he has lately obtained a patent under the seal of the United States. In his patent he says, "I find that sheep-skins can be tanned in twelve or sixteen hours; calf-skins from about twenty-four to fifty hours, after being deprived of their hair; upper-leather from two to five days, according to the thickness of the hide." He says this time is generally allowed for a cold solution of *tanning*, but by being heated, will tan something short of that time. His leather has been tried, and is said to be of the very best kind. He states that his method of tanning is calculated for a great saving of labor and other contingent expenses. In his method of tanning he is not at the usual expense of sinking vats in the ground, which is very expensive; he tans either in large tubs or square vats fixed out of the ground.

Bennington News Letter.

THE MAGDALEN SOCIETY.

At a numerous and respectable meeting, on Tuesday evening, at the School-room, Mr. Thomas Eddy was again called to the chair, and Joseph George appointed secretary.

The committee appointed for the purpose at the former meeting, reported a constitution for the government of the society, which having been read, amended, and adopted, is as follows:

Viewing, with deep regret and commiseration, the wretched and hopeless condition of those unhappy females, who, with the loss of character, are deprived of the means of procuring honest employment, and, under the pangs of remorse, have no refuge from guilt, we, whose names are hereto subscribed, stimulated by the desire and encouraged by the hope of doing good, have associated together for the purpose of establishing an Asylum, which shall afford to repenting victims of seduction the means of support and protection, and be so organized and conducted as to cherish their penitent dispositions, inspire them with the principles of religion and virtue, confirm them in habits of order and industry, and under the divine blessing, produce in them a radical reformation of life. To effectuate which design, we have adopted, and do hereby adopt, the following constitution:

Art. 1. This institution shall be called the Magdalen Society of New-York.

2. All persons subscribing to this constitution, and paying the sum of five dollars, shall be considered as members of this Society. The annual contribution of the members shall be three dollars; but any person subscribing and paying at one time the sum of twenty-five dollars, shall be exempted from any future contributions, provided, that after the first day of May next, no person shall become a member unless elected so by the managers; and that every person neglecting for the space of two years to pay his annual subscription, shall cease to be a member of the Society.

3. The affairs and concerns of the Society shall be conducted by twenty-one managers, who shall annually be elected by ballot; for which purpose there shall be a stated annual meeting of the members of the Society on the second Monday of January in every year, to be held under the inspection of three persons, who shall previously be appointed for that purpose by the board of managers.

4. The managers shall keep regular minutes of their proceedings, and seven of them shall form a quorum and be competent to the transaction of business. At the first meeting after their election, they shall choose from their own body by ballot a president, vice-president, treasurer and secretary, who shall hold their offices for one year, and until others be appointed in their places.

5. The managers shall have the power of making all such by-laws and regulations, not inconsistent with the constitution, as may by them be deemed proper and necessary, to regulate the admission of new members, for the government of the Society, and for carrying into effect the design of the establishment. Also, in case of death, resignation, or removal of a manager, to supply the vacan-

cy by appointment from the members of the society, and in all cases of vacancy in any of the offices above named, to fill the same by a new choice.

6. The president, or in the absence of both, a chairman for the time, shall preside at all the meetings of the managers, and in all questions where there may be an equal division of voices, he shall have the casting vote.

7. The managers shall meet once in each month; but it shall be the duty of the secretary to call special meetings upon the requisition of the president, or any two managers.

8. The treasurer shall give security, to be approved by the board of managers, for the faithful discharge of his official duties, and shall at each monthly meeting exhibit a statement of his accounts.

9. A statement of the accounts of the Society shall be laid before the members annually at their stated meetings, and shall also be published in at least two of the public newspapers of this city.

10. The board of managers shall have power, at their discretion, to purchase or rent a house and lot of ground, or to purchase a lot of ground and erect suitable buildings thereon, for the purpose of the institution.

11. No alteration shall be made in this constitution, without the concurrence of a majority of all the members of the Society, unless such alteration shall have been recommended by the board of managers, and certified to the meeting by their secretary, or unless notice of the same shall have been given at the preceding annual meeting of the members, and certified in like manner; in either of which cases, such alterations may be made by a majority of the members at a stated annual meeting of the society.

☞ *No apology is necessary for the insertion of the following most excellent CHARGE, lately addressed by his honor the Mayor to the Grand Jury.*

GENTLEMEN OF THE GRAND JURY,

The duties, which you have now undertaken, under the solemnity of an oath, are of great importance to the community. Grand juries are composed of citizens, impartially and periodically selected from the great body of the people, for the purpose of inquiring into all alleged offences against the laws, in order to ascertain whether they be proper subjects of criminal punishment. The accused are then tried by a second Jury, which pronounces on their guilt. If the verdict be repugnant to law, or evidence, an appeal still lies to the Judges of the Supreme Court; and if this should fail, redress will be found in the clemency of the Executive. You will, therefore, observe the multiplied guards and checks which our mild system of jurisprudence has interposed for the defence of innocence. In tyrannical states, the judge is the minion of power, and the minister of uncontrolled caprice. Juries, there, are unknown; and the interval is short, between the prison and the grave. It is the prerogative and the pride of the American citizen, not only to make laws, but to execute them when

made; not only to participate, in his character of juror, in the dispensation of justice in its first stage, but to control the ulterior decisions of the law, by judges indirectly chosen by its suffrages. Citizens are called upon to act as jurors, who rarely, and sometimes never, occupy any public station: and some, who are unwilling to encounter the fatigues and anxieties of public life, still consider it their duty to maintain the dignity of the trial by jury, by serving their country in the capacity of jurors; and let me add, that he who shrinks from this duty, who devises excuses to avoid its performance, or who retreats from it under the cover of privilege, has but an imperfect notion of this great palladium of liberty. Let our juries be composed of ignorant and vicious men, and no man is safe in his character, property, liberty, or life. Persecution and tyranny may then select their victims, and the ministers appointed to guard the sacred temple of justice, may become the willing priests to officiate at the sacrifice, and to superintend the immolation.

The object of criminal jurisprudence, is neither vindictive nor expiatory; nor can it in strictness be contemplated as intended to reform; its policy and design are preventive, to deter from crime by the dread of punishment. If the criminal can at the same time be reformed, it will be considered a happy circumstance. But to degrade a man in the estimation of society, to brand him with an ignominious punishment, is to render him callous to public opinion, and generally speaking, to place him beyond the power of moral amelioration. And, as punishment cannot be executed without this debasement, reformation is rarely to be expected: and whatever sentiments of repentance may be professed or experienced, when confined within the gloomy walls of a prison, the prey of excruciating cares, and the victim of ill health; yet a change of scene, a translation to the bustle and temptations of the world, too often render these impressions of no longer duration than the causes which produced them. If reformation is not the primary object of punishment, and only incidental to its main design, much less can revenge be so considered. In a state of nature, where every man is the executor of the laws of nature, vindictive feelings will operate in the infliction of punishment; but where the power of punishing is transferred from the person injured to the functionaries of civilized society, who can have no personal feelings, then we have a right to expect, that the true object of punishment will be pursued; and that it will be so regulated and executed as to be the most powerful prevention with the least pain or personal suffering. Our criminal system is founded upon this idea. The punishment of death is applied to but few offences. No torture is permitted. No corporeal pains are inflicted. Hard labor and coarse fare in a prison, are the geral punishments: and if the convict be obdurate, solitary confinement soon compels obedience. The only reforms which can be made in the criminal law, refer to imprisonment before conviction, and to imprisonment after conviction, in the city prison. In the former case, the prisoner is, in presumption of law, innocent. He

ought to be treated according to this presumption; and should, therefore, receive every indulgence and accommodation, consistent with the safe keeping of his person. In the latter case, great improvement may be introduced: and the nearer their approach to the system adopted in the state prison, the better. Uniformity in the discipline of our prisons, and in the treatment of the prisoner, ought to exist in all our criminal establishments, and to be applied indiscriminately. A clean state prison, and an impure city prison; a state prison of industry and of decorum; a city prison of idleness and bad habits; exhibit a shameful incongruity, and will naturally produce comparisons, disreputable to our police, and disparaging to our humanity. Whatever imperfections may exist, in this respect, that call for the beneficent hand of reformation, we may, however, be assured, that our prisons, generally speaking, are palaces, and our punishments, blessings, when compared with those that afflict mankind in the old world. The benevolent spirit, which animated the bosom of a Howard, was equally cherished by a Lownes; the sublime system which the former conceived, in theory, was carried into execution by the latter, in Pennsylvania. And this state followed the great example. It can, therefore, impose no obstacle in the view of humanity, for you to enter upon the execution of your duties, with a determination to pursue and present offenders, without discrimination. The guilty ought to be punished; their sufferings, without being repugnant to the feelings of benevolence, will comport with the great design of criminal jurisprudence.

It ought to be your special object, to search out those parent offences, which produce greater and more flagrant ones, by infecting the character with incurable and odious depravity. A skilful physician will endeavor to probe the cause of the disease, before he applies the remedy; and if we can discover and suppress those prominent offences which produce contamination of the public morals, and lead to all kinds of crimes, then we shall have reason to congratulate ourselves upon having discharged a great duty, and in having effected a great good. It were visionary and ridiculous, to pretend that this can be done completely and effectually. As long as man is man, he will commit offences. And that moral quixotism which is apt to attach itself to men of benevolent feelings, but of little experience; which seeks its satisfaction in prescribing panaceas for all kinds of depravity, ought never to enter into the character of the maker or administrator of laws: and its prototype can only be found in the chivalric adventures of those knights of old, who went about to exterminate monsters and giants. But all evils admit of degree. If they cannot be removed, they may be lessened; their pernicious influence may be circumscribed, and their peculiar malignity diminished.

There can be no doubt but that the most dangerous principles of depravity are taught and acquired in those schools of vice, called disorderly houses. Whether devoted to gambling, to drunkenness, to prostitution, or to obscene and wanton revelries, there young men and women are initiated into all kinds of wickedness,

and are taught the first elements of destruction. Vice must receive its wages; and without pecuniary resources, no admittance can be had into these doors of infamy. The unhappy females derive their means of supply from the prostitution of their persons. The young men must either spend the compensation of their employments, levy contributions on parental affections, rob the desks, or betray the confidence of their principals; and when any extraordinary call is made upon their resources, then extraordinary means must be resorted to, in order to meet the demands made on them. What these means are, the history of our criminal courts declares in language that cannot be misunderstood. The debt of the gamester must be paid with scrupulous punctuality; and the company of the meretricious is attended with unceasing expense. The pressure of false notions of honor, and the allurements of libidinous women, thus impel to dishonesty. And although parental affection always conceals, and the compassion of the injured frequently overlooks the offence, yet the records of our prisons will sooner or later contain the names of the unhappy victims; who, after inflicting inexpressible torture on their friends, after being abandoned by the virtuous part of the community, spend their last breath in an alms-house or a prison.

That the number of disorderly houses in this city is great and alarming, and that many persons derive their support from administering aliment to vice and profligacy, cannot be doubted. Gambling by billiard tables, dice, and cards, to a great extent, is carried on in public houses otherwise respectable, in direct violation of the engagements made by the proprietors when their licenses were granted. Dancing houses, frequented by lewd women, are opened in various places to the annoyance of public virtue and decorum; and houses of assignation are kept for the seduction of young women, and for the gratification of vice. Although we know that it is not in our power, nor will it ever be in our power, to banish these evils entirely from the community, yet, as I before observed, their malignity and virulence may be diminished; their progress may be restrained; their number may be lessened; and under any circumstances, public decorum may be preserved, by preventing the audacious exhibition of open profligacy. The ear of chastity may be protected from violation; and the cheek of modesty from blushes. And, if your exertions can save one victim from the altar, and restore one prodigal son, or erring daughter, to the bosom of parental affection; to the paths of virtue; and to the esteem of the world; then is it highly important to employ those exertions. And you will find your reward in the grateful feelings which ever accompany good deeds, and in the smiles of the Great Dispenser of all good.

When oppression and extortion are exercised in this country, they generally fall on the poor and defenceless, who are not able to punish the aggressors. In humble life, in the retreats of poverty, the petty despot exercises his tyranny, by fleecing the widow and the orphan. These evils, which too frequently escape detection by being disguised under the forms of law, or managed with fiend-

like subtlety and malice, are perhaps more destructive to the happiness of the indigent than all the other calamities of life put together. Search out these wretches, gentlemen, with a vigilance that cannot be deceived; with an industry that will not be fatigued; and with a decision and courage that will not be diverted or appalled. Whatever merit may be ascribed to the keepers of our prisons, remember, that it is your duty to enquire, and not to repose overweening confidence in any man or set of men. It would give the court great satisfaction if you and every succeeding grand jury would devote at least one day in every term to a thorough examination of our criminal and civil prisons. The consequences would be unspeakably important to the interests of humanity, and to the improvement of our police. The frowns of an intelligent and respectable grand jury are always terrible to vice and oppression; and a periodical inspection of our public places of imprisonment, will affect the conduct of every person connected with those establishments. The magistrate who commits the offender; the master who confines his apprentice or slave; the keepers who have them in custody; and the prisoners themselves, will, in one shape or another, be influenced by this exertion of your superintending authority.

Your general duties are well known: to enquire with deliberation, and to decide with impartiality, with a single eye to the public interests, and free from the influence of favoritism and prejudice. In all cases of doubt, it is the safest way, and the most consonant with the genius of our laws and the immutable principles of justice, to determine in favor of the accused. The vexation, the expense, and the disgrace, of dragging an innocent man into court, to answer to a criminal charge, ought to be fully considered. And it is important also, for you to set your faces against those frivolous and unfounded prosecutions, which are too often instituted for the purpose of wreaking vengeance and inflicting disgrace, without any regard to the public welfare. All real breaches of the peace, are proper objects for your animadversion; but certainly not those trifling quarrels, and petty provocations, which grow out of the levity of youth, or the excitement of female ire, which end as they begin, without any injury, and which never pass the ordeal of a court without producing ridicule, and covering both parties with disgrace.

Your attention is required, by statute, to all violations of the acts for the prevention of lotteries, duelling, and fires; and any assistance that can be rendered to you, by us, in the execution of your duties, will be freely and cheerfully afforded.